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## CORRESPONDENCE.

*To the Editor of THE AMERICAN JOURNAL OF PHILOLOGY :*

*Sir*.—Among the newly acquired treasures of the Bodleian Library, next in importance to the now justly ‘celebrated’ manuscript Jamaspji 2, the appearance of which, in its collotyped edition, has made so deep an impression, must be named Jamaspji 3. This is a Yasna Zend-Sanskrit codex of smaller surface, but not on that account of any diminished value. Indeed, if its translation were in the more original Pahlavi, of which all the Sanskrit versions are translations, and if it were dated, it might turn out to be superior in its importance even to our great Jamaspji 2, which is undoubtedly older than its venerable twin-sister K5 (fifth in the University Library of Copenhagen), for its date (that of Jamaspji 3) might turn out to be some 70 years earlier than that of Jamaspji 2.

But first as to what it is. It measures about 8 inches  $\times$  5, with its written surface about 6 inches  $\times$  3. Its folios are numbered, and there were originally 260 of them. It begins with a short passage in Pahlavi from Vendidad xviii, from a later hand; and after considerable lacunae of lost matter, it ends with the 56th chapter at the fifth verse; but the last page of the original handwriting is 520, and that ends with Yasna 54, 1. Beyond this the handwriting entirely changes, becoming excessively careless to the close. But the original handwriting is the most beautiful which has been preserved in any of the more ancient codices. It seems, however, to be the work of more than one penman, and this even in its main bulk, and aside from the opening, which is often later in MSS, and its close, which was certainly added. As is the case with other old Zend documents, ink of two colors was used, black and red, the latter only sparingly (the occasionally red letters in Jamaspji 2 constituted the only feature that could not be conveniently reproduced in the collotype). The MS came into possession of the Bodleian in the following manner: As I had completed my volume of the Sacred Books of the East (XXXI), I took up again my unfinished work on the Gāthas, the completion of which had been interrupted by the written request of Professors Darmesteter and Max Müller that I should undertake the S. B. E. But wishing to make the Gātha study as complete as possible, and owing to a subvention from the Indian Office, I asked Destoor Jamaspji Minocheherji to loan me this most ancient of all Zend-Sanskrit Yasnās. I was as much surprised as gratified to receive an answer in the affirmative, for I had felt some compunctions at my request, Professor Roth having previously reported the MS as in a very fragile condition. It arrived in Oxford in 1888, and its condition was remarkable; while every letter could be read as easily as on the day when it was written. The paper of many folios was of a deep chocolate hue, and so brittle that the leaves could not be turned without risk, and several precious

folios had actually perished in transit and were a mass of *débris* so broken as to be past restoration. I at once placed every folio that was fragile between plates of glass, arranged as they have since remained: from this position they have been photographed successfully. I then at once communicated with the Destoor Jamaspji, reporting the condition of the precious document, and urging the great propriety of depositing it in the Bodleian Library, as the returning voyage to India would doubtless have been accompanied with fresh injuries to this heirloom of Zoroastrian science. The Destoor, while mentioning that he had hoped to place the codex nearer home, cordially presented it to the Vice-Chancellor to be deposited in the Bodleian Library, making only the request (with characteristic modesty) that he might be furnished with a photographic copy; and this request may well be regarded by the Curators as equivalent to a condition. This was in 1890, and the letter bears date April 25th. As estimated, this MS is not only the oldest of all the Zend-Sanskrit Yasnas, but it has just escaped being a memento of the highly gifted and most distinguished Neryosangh, to whom we owe so much Sanskrit translation of Parsi documents. Its colophon, if it ever possessed one, which is probable, has long since crumbled away; but a constant opinion exists among Parsees, to the effect that it was completed soon after Neryosangh's death. In default of other sources of information, this tradition must not be too hastily rejected. If the codex was written soon after the death of Neryosangh Dhaval, it must date from about 1250, for several prominent Parsee families trace their descent to that useful scholar; and from their genealogies we can form a closely approximating opinion as to when Neryosangh's death took place, for he must have been born about A. D. 1160. As to how far the possession of these unique documents is appreciated by the University of Oxford, the scientific world has now had ample proof, for the appropriation of money, generous though it has been, is not the sole evidence of interest which has been given. The execution of the collotype of Jamaspji 2 is little less than a work of fine art, and shows how complete the apparatus for such undertakings must be at the Clarendon Press. Let us hope that Jamaspji 3 will be given to the world in the same distinguished manner in which Jamaspji 2 was offered.

OXFORD, Jan. 1, 1894.

L. H. MILLS.

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#### THE GREEK SYLLOGOS OF CANDIA.

*To the Editor of THE AMERICAN JOURNAL OF PHILOLOGY:*

*Sir:*—The great inscription of Gortyna, the most famous of the epigraphical remains of Greek antiquity which have come down to us, is still left abandoned in the place where it was found in 1884. It is exposed, not only to the stress of weather and to the destructive action of the water of a canal which passes over it, but even to the more serious danger of being destroyed forever by an ignorant or malicious hand.

To save this inscription, to transport it and to preserve it in a safe place and one which is accessible, we invite the aid of all who know the great importance of this ancient relic.